5: Bancroft H-4 (no date) 1883 Plateau

The inland dwelling is a frame of poles, covered with rush matting, or with the skins of the buffalo or elk. As a rule the richest tribes and individuals use skins, although many of the finest Sahaptin houses are covered with mats only. Notwithstanding these nations are rich in horses, I find no mention that horse-hides are ever employed for this or any other purpose. The form of the lodge is that of a tent, conical or oblong, and usually sharp at the top, where an open space is left for light and air to enter, and smoke to escape. Their internal condition presents a marked contrast with that of the Chinook and Nootka habitations, since they are by many interior tribes kept free from vermin and filth. Their light material and the frequency with which their location is changed contributes to this result. The lodges are pitched by the women, who acquire great skill and celerity in the work. Holes are left along the sides for entrance, and within, a floor of sticks is laid, or more frequently the ground is spread with mats, and skins serve for beds. Dwellings are often built sufficiently large to accommodate many families, each of which in such case has its own fireplace on a central longitudinal line, a definite space being allotted for its goods, but no dividing partitions are ever used. The dwellings are

kima to the Okanagan the men go naked, and the women wear only a belt with a slip passing between the legs. *Cox's Adven.*, vol. i., pp. 133, 148, 240–1, vol. ii., p. 144. Nez Percés better clad than any others, Cayuses well clothed, Walla Wallas naked and half starved. *Palmer's Jour.*, pp. 54, 124, 127–8. At the Dalles, women 'go nearly naked, for they wear little else than what may be termed a breech-cloth, of buckskin, which is black and filthy with dirt.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 409–10, 426, 473. The Kliketat women wear a short pine-bark petticoat tied round the loins. *Townsend's Nar.*, pp. 78, 178, 148. 'Their buffaloe robes and other skins they chiefly procure on the Missouri, when they go over to hunt, as there are no buffaloe in this part of the country and very little other game.' *Gass' Jour.*, pp. 189, 205, 218–19, 295. Tusshepaw 'women wore caps of willow neatly worked and figured.' *Irving's Astoria*, pp. 315, 317, 319; *Id., Bonneville's Adven.*, p. 301. The Flathead women wear straw hats, used also for drinking and cooking purposes. *De Smet, Voy.*, pp. 45–7, 198. The Shushwaps wear in wet weather capes of bark trimmed with fur, and reaching to the elbows. Moccasins are more common than on the coast, but they often ride barefoot. *Mayne's B. C.*, p. 301. *Parker's Explor. Tour.*, pp. 29–30; *Kane's Wand.*, p. 264, and cut; *Fremont's Ogn. and Cal.*, pp. 186–7; *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 222; *Nicolay's Ogn. Ter.*, p. 153; *Franchère's Nar.*, p. 268; *Dunn's Oregon*, p. 311; *Coke's Rocky Mts.*, p. 304; *Hunt*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 74–5, 78.

5: Bancroft H-4 · (no date) 1883 Plateau

The larger varieties of game are hunted by the natives on horseback wherever the nature of the country will permit. Buffalo are now never found west of the Rocky Mountains, and there are but few localities where large game has ever been abundant, at least since the country became known to white men. Consequently the Flatheads, Nez Percés, and Kootenais, the distinctively hunting nations, as well as bands from nearly every other tribe, cross the mountains once or twice each year, penetrating to the buffalo-plains between the Yellowstone and the Missouri, in the territory of hostile nations. The bow and arrow was the weapon with which buffalo and all other game were shot. No peculiar cunning seems to have been necessary to the native hunter of buffalo; he had only to ride into the immense herds on his well-trained horse, and select the fattest animals for his arrows. Various devices are mentioned as being practiced in the chase of deer, elk, and mountain sheep; such as driving them by a circle of fire on the prairie towards the concealed hunters, or approaching within arrow-shot

then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in place of a hook or fly.' *Ross' Adven.*, pp. 132–3. At the mouth of Flatbow River 'a dike of round stones, which runs up obliquely against the main stream, on the west side, for more than one hundred yards in length, resembling the foundation of a wall.' Similar range on the east side, supposed to be for taking fish at low water. *Ross' Fur Hunters*, vol. ii., pp. 165–6. West of the Rocky Mountains they fish 'with great success by means of a kind of large basket suspended from a long cord.' *Domenech's Deserts*, vol. ii., pp. 240–1. On Powder River they use the hook as a gaff. *Coke's Rocky Mts.*, p. 283. A Wasco spears three or four salmon of twenty to thirty pounds each in ten minutes. *Remy and Brenchley's Jour.*, vol. ii., p. 506. No salmon are taken above the upper falls of the Columbia. *Thornton's Oyn. and Cal.*, vol. i., p. 392. Walla Walla fish-weirs 'formed of two curtains of small willow switches matted together with withes of the same plant, and extending across the river in two parallel lines, six feet asunder. These are supported by several parcels of poles,.....and are either rolled up or let down at pleasure for a few feet....A seine of fifteen or eighteen feet in length is then dragged down the river by two persons, and the bottom drawn up against the curtain of willows.' *Lewis and Clarke's Trav.*, p. 532. Make fishing-nets of flax. *Parker's Explor. Tour.*, p. 90. 'The Inland, as well as the Coast, tribes, live to a great extent upon salmon.' *Mayne's B. C.*, p. 242; *Nicolay's Oyn. Ter.*, pp. 152–3. Palouse 'live solely by fishing.' *Mullan's Rept.*, p. 49. Salmon cannot ascend to Coeur d'Alène Lake. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 209–10. Okanagan food 'consists principally of salmon and a small fish which they call carp.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 463. The Walla Wallas 'may well be termed the fishermen of the Skyuse camp.' *Farnham's Trav.*, p. 82.

5: Bancroft H-4 (no date) 1883 Plateau

224 23 484 by skillful manipulations of a decoy animal; or the frightened deer are driven into an ambush by converging lines of bright-colored rags so placed in the bushes as to represent men. Kane states that about the Arrow Lakes hunting dogs are trained to follow the deer and to bring back the game to their masters even from very long distances. Deer are also pursued in the winter on snow-shoes, and in deep snow often knocked down with clubs. Bear and beaver are trapped in some places; and, [223] especially about the northern lakes and marshes, wild fowl are very abundant, and help materially to eke out the supply of native food.[164]

222 Their natural improvidence, or an occasional unlucky hunting or fishing season, often reduces them to want, and in such case the resort is to roots, berries, and mosses, several varieties of which are also gathered and laid up

224 484 [721] [221]

[164] The Shushwaps formerly crossed the mountains to the Assinniboine territory. The Okanagans when hunting wear wolf or bear skin caps; there is no bird or beast whose voice they cannot imitate. War and hunting were the Nez Percé occupation; cross the mountains for buffalo. *Ross' Fur Hunters*, vol. i., pp. 148, 219, 297–8, 305. The chief game of the Nez Percés is the deer, 'and whenever the ground will permit, the favourite hunt is on horseback.' *Lewis and Clarke's Trav.*, p. 555. The Salish live by the chase, on elk, moose, deer, big-horn and bears; make two trips annually, spring to fall, and fall to mid-winter, across the mountains, accompanied by other nations. The Pend d'Oreilles hunt deer in the snow with clubs; have distinct localities for hunting each kind of game. Nez Percés, Flatheads, Coeurs d'Alène, Spokanes, Pend d'Oreilles, etc., hunt together. Yakimas formerly joined the Flatheads in eastern hunt. *Ind. Aff. Rept.*, 1854, pp. 207–8, 212–15, 218, 225–6. 'Two hunts annually across the mountains—one in April, for the bulls, from which they return in June and July; and another, after about a month's recruit, to kill cows, which have by that time become fat.' *Stevens, Gibbs, and Suckley*, in *Pac. R. R. Rept.*, vol. i., pp. 415, 408, 296–7, vol. xii., p. 134. Kootenais live by the chase principally. *Hutchins*, in *Ind. Aff. Rept.*, 1863, p. 455. Spokanes rather indolent in hunting; hunting deer by fire. *Cox's Adven.*, vol. i., pp. 197, vol. ii., pp. 46–7. The Kootenais 'seldom hunt;' there is not much to shoot except wild fowl in fall. Trap beaver and carriboeuf on a tributary of the Kootanie River. *Palliser's Explor.*, pp. 10, 15, 73. Flatheads 'follow the buffalo upon the headwaters of Clarke and Salmon rivers.' Nez Percé women accompany the men to the buffalo-hunt. *Parker's Explor. Tour.*, pp. 107, 311. Kootenais cross the mountains for buffalo. *Mayne's B. C.*, p. 297. Coeurs d'Alène ditto. *Mullan's Rept.*, p. 49. Half of the Nez Percés 'usually make a trip to the buffalo country for three months.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 494. Shushwaps 'live by hunting the bighorns, mountain goats, and marmots.' *Milton and Cheadle's N. W. Pass.*, p. 242. Buffalo never pass to west of the Rocky Mountains. *Lord's Nat.*, vol. ii., p. 179; *Kane's Wand.*, p. 328; *De Smet, Voy.*, pp. 31, 45, 144–5; *Ind. Life*, pp. 23–4, 34–41; *Franchère's Nar.*, pp. 268–9; *Hunt*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 77–82, 87; *Stuart*, in *Id.*, tom. xii., pp. 25, 35–9; *Josel*, in *Id.*, tom. cxxiii., 1849, pp. 334–40.

5: Bancroft H-4 (no date) 1883 Plateau

knives and tomahawks have generally taken the place of such native weapons as these natives may have used against their foes originally. Only the bow and arrow have survived intercourse with white men, and no other native weapon is described, except one peculiar to the Okanagans,—a kind of Indian slung-shot. This is a small cylindrical ruler of hard wood, covered with raw hide, which at one end forms a small bag and holds a round stone as large as a goose-egg; the other end of the weapon is tied to the wrist. Arrow-shafts are of hard wood, carefully straightened by rolling between two blocks, fitted by means of sinews with stone or flint heads at one end, and pinnated with feathers at the other. The most elastic woods are chosen for the bow, and its force is augmented by tendons glued to its back.[169]

The inland families cannot be called a warlike race. Resort to arms for the settlement of their intertribal disputes seems to have been very rare. Yet all are brave warriors when fighting becomes necessary for defense or vengeance against a foreign foe; notably so the Cayuses, Nez Percés, Flatheads and Kootenais. The two former waged both aggressive and defensive warfare against the Snakes of the south; while the latter joined their arms against their common foes, the eastern Blackfeet, who, though their inferiors in bravery, nearly exterminated the Flathead nation by superiority in numbers, and by being the first to obtain the white man's weapons. Departure on a warlike expedition is always preceded by ceremonious preparation, including councils of the wise, great, and old; smoking the pipe, harangues by the chiefs, dances, and a general review, or display of equestrian feats and the manœuvres of battle. The warriors are always mounted; in many tribes white or speck-

[169] The Okanagan weapon is called a *Spampt*. *Ross' Adven.*, pp. 318–19; *Ll., Far Hunters*, vol. i., pp. 306–8. 'Ils....faire leurs arcs d'un bois très-élastique, ou de la corne du cerf.' *De Smet, Voy.*, p. 48; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 486; *Stevens*, in *Pac. R. R. Rept.*, vol. i., p. 435; *Townsend's Nar.*, p. 98; *Irving's Astoria*, p. 317; *Lewis and Clarke's Trav.*, p. 351; *Parker's Explor. Tour*, pp. 106–7, 233; *Cox's Adven.*, vol. i., p. 216.

5: Bancroft H-4 (no date) 1883 Plateau

led war-horses are selected, and both rider and steed are gaily painted, and decked with feathers, trinkets, and bright-colored cloths. The war-party in most nations is under the command of a chief periodically elected by the tribe, who has no authority whatever in peace, but who keeps his soldiers in the strictest discipline in time of war. Stealthy approach and an unexpected attack in the early morning constitute their favorite tactics. They rush on the enemy like a whirlwind, with terrific yells, discharge their guns or arrows, and retire to prepare for another attack. The number slain is rarely large; the fall of a few men, or the loss of a chief decides the victory. When a man falls, a rush is made for his scalp, which is defended by his party, and a fierce hand-to-hand conflict ensues, generally terminating the battle. After the fight, or before it when either party lacks confidence in the result, a peace is made by smoking the pipe, with the most solemn protestations of good-will, and promises which neither party has the slightest intention of fulfilling. The dead having been scalped, and prisoners bound and taken up behind the victors, the party starts homeward. Torture of the prisoners, chiefly perpetrated by the women, follows the arrival. By the Flatheads and northern nations captives are generally killed by their sufferings; among the Sahaptins some survive and are made slaves. In the Flathead torture of the Blackfeet are practiced all the fiendish acts of cruelty that native cunning can devise, all of which are borne with the traditional stoicism and taunts of the North American Indian. The Nez Percé system is a little less cruel in order to save life for future slavery. Day after day, at a stated hour, the captives are brought out and made to hold the scalps of their dead friends aloft on poles while the scalp-dance is performed about them, the female participators meanwhile exerting all their devilish ingenuity in tormenting their victims.[170]

[170] Torture of Blackfeet prisoners; burning with a red-hot gun-barrel, pulling out the nails, taking off fingers, scooping out the eyes, scalping, revolting cruelties to female captives. The disputed right of the Flatheads to hunt buffalo at the eastern foot of the mountains is the cause of the long-continued hostility.

5: Bancroft H-4 (no date) 1883 Plateau

cully territory, the natives manufacture and navigate bark canoes. Both birch and pine are employed, by stretching it over a cedar hoop-work frame, sewing the ends with fine roots, and gumming the seams and knots. The form is very peculiar; the stem and stern are pointed, but the points are on a level with the bottom of the boat, and the slope or curve is upward towards the centre. Travelers describe them as carrying a heavy load, but easily capsized unless when very skillfully managed.[172]

Horses constitute the native wealth, and poor indeed is the family which has not for each member, young and old, an animal to ride, as well as others sufficient to transport all the household goods, and to trade for the few foreign articles needed. The Nez Percés, Cayuses and Walla Wallas have more and better stock than other nations, individuals often possessing bands of from one thousand to three thousand. The Kootenais are the most northern equestrian tribes mentioned. How the natives originally obtained horses is unknown, although there are some slight traditions in support of the natural supposition that they were first introduced from the south by way of the Shoshones. The latter are one people with the Comanches, by whom horses were obtained during the Spanish expeditions to New Mexico in the sixteenth century. The horses of the natives are

[172] 'The white-pine bark is a very good substitute for birch, but has the disadvantage of being more brittle in cold weather.' *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 296. Yakima boats are 'simply logs hollowed out and sloped up at the ends, without form or finish.' *Gibbs*, in *Id.*, p. 408. The Flatheads 'have no canoes, but in ferrying streams use their lodge skins, which are drawn up into an oval form by cords, and stretched on a few twigs. These they tow with horses, riding sometimes three abreast.' *Stevens*, in *Id.*, p. 415. In the Kootenai canoe 'the upper part is covered, except a space in the middle.' The length is twenty-two feet, the bottom being a dead level from end to end. *Ross' Fur Hunters*, vol. ii., pp. 169–70. 'The length of the bottom of the one I measured was twelve feet, the width between the gunwales only seven and one half feet.' 'When an Indian paddles it, he sits at the extreme end, and thus sinks the conical point, which serves to steady the canoe like a fish's tail.' *Lord's Nat.*, vol. ii., pp. 178–9, 255–7. On the Arrow Lakes 'their form is also peculiar and very beautiful. These canoes run the rapids with more safety than those of any other shape.' *Kane's Wand.*, p. 328. See *De Smet, Voy.*, pp. 35, 187; *Irving's Astoria*, p. 319; *Lewis and Clarke's Trav.*, p. 375; *Hector*, in *Palliser's Explor.*, p. 27; *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 208, 214, 223, 238.

5: Bancroft H-4 (no date) 1883 Plateau

of small size, probably degenerated from a superior stock, but hardy and surefooted; sustaining hunger and hard usage better than those of the whites, but inferior to them in form, action, and endurance. All colors are met with, spotted and mixed colors being especially prized.[173]

The different articles of food, skins and grasses for clothing and lodges and implements, shells and trinkets for ornamentation and currency are also bartered between the nations, and the annual summer gatherings on the rivers serve as fairs for the display and exchange of commodities; some tribes even visit the coast for purposes of trade. Smoking the pipe often precedes and follows a trade, and some peculiar commercial customs prevail, as for instance when a horse dies soon after purchase, the price may be reclaimed. The rights of property are jealously defended, but in the Salish nations, according to Hale, on the death of a father his relatives seize the most valuable property with very little attention to the rights of children too young to look out for their own interests.[174] Indeed, I have heard of deeds of similar import in white races.

[173] 'The tradition is that horses were obtained from the southward,' not many generations back. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 247, 177–8. Individuals of the Walla Wallas have over one thousand horses. *Warre and Vavasour*, in *Martin's Hud. Bay*, p. 83. Kootenais rich in horses and cattle. *Palliser's Explor.*, pp. 44, 73. Klikatat and Yakima horses sometimes fine, but injured by early usage; deteriorated from a good stock; vicious and lazy. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'La richesse principale des sauvages de l'ouest consiste en chevaux.' *De Smet, Voy.*, pp. 47, 56. At an assemblage of Walla Wallas, Shahaptains and Kyoots, 'the plains were literally covered with horses, of which there could not have been less than four thousand in sight of the camp.' *Ross' Adven.*, p. 127. The Kootanies about Arrow Lake, or Sinatcheggs have no horses, as the country is not suitable for them. *Id., Fur Hunters*, vol. ii., pp. 171–2. Of the Spokanes the 'chief riches are their horses, which they generally obtain in barter from the Nez Percés.' *Cox's Adven.*, vol. i., p. 200. A Skyuse is poor who has but fifteen or twenty horses. The horses are a fine race, 'as large and of better form and more activity than most of the horses of the States.' *Farnham's Trav.*, p. 82. The Flatheads 'are the most northern of the equestrian tribes.' *Nicolay's Oqn. Ter.*, p. 153. Many Nez Percés 'have from five to fifteen hundred head of horses.' *Palmer's Jour.*, pp. 128–9. Indians of the Spokane and Flathead tribes 'own from one thousand to four thousand head of horses and cattle.' *Stevens' Address*, p. 12. The Nez Percé horses 'are principally of the pony breed; but remarkably stout and long-winded.' *Irving's Bonneville's Adven.*, p. 301; *Hastings' Em. Guide*, p. 59; *Hines' Voy.*, p. 344; *Gass' Jour.*, p. 295; *Parker's Explor. Tour*, p. 230.

[174] The Chilluckittequaw intercourse seems to be an intermediate trade with the nations near the mouth of the Columbia. The Chopunnish trade for, as well as hunt, buffalo-robes east of the mountains. Course of trade in

5: Bancroft H-4 (no date) 1883 Plateau

276 All are habitual smokers, always inhaling the smoke instead of puffing it out after the manner of more civilized devotees of the weed. To obtain tobacco the native will part with almost any other property, but no mention is made of any substitute used in this region before the white man came. Besides his constant use of the pipe as an amusement or habit, the inland native employs it regularly to clear his brain for the transaction of important business. Without the pipe no war is declared, no peace officially ratified; in all promises and contracts it serves as the native pledge of honor; with ceremonial whiffs to the cardinal points the wise men open and close the deliberations of their councils; a commercial smoke clinches a bargain, as it also opens negotiations of trade.[188]

177 231 182 The use of the horse has doubtless been a most powerful agent in molding inland customs; and yet the introduction of the horse must have been of comparatively recent date. What were the customs and character of these people, even when America was first discovered by the Spaniards, must ever be unknown. It is by no means certain that the possession of the horse has materially bettered their condition. Indeed, by facilitating the capture of buffalo, previously taken perhaps by stratagem, by introducing a medium with which at least the wealthy may always purchase supplies, as well as by rendering practicable long migrations for food and trade, the

535 square, stood on the same place, and merely jumped up at intervals, to keep time to the music.' *Lewis and Clarke's Trav.*, pp. 526, 531. Nez Percés dance round a pole on Sundays, and the chiefs exhort during the pauses. 533 *Irving's Bonneville's Adven.*, pp. 101–2, 245. In singing 'they use *hi, ah,* in constant repetition,....and instead of several parts harmonizing, they only take eighths one above another, never exceeding three.' *Parker's Explor. Tour*, pp. 242–3. 'The song was a simple expression of a few sounds, no intelligible words being uttered. It resembled the words *ho-ha-ha-ha-ha-ha-ha-ha*, commencing in a low tone, and gradually swelling to a full, round, and beautifully modulated chorus.' *Townsend's Nar.*, p. 106. Chualpay scalp-dance. *Kane's Wand.*, p. 315. Religious songs. *Dunn's Oregon*, pp. 338–40; *Palmer's Jour.*, p. 124.

276 [188] De Smet thinks inhaling tobacco smoke may prevent its injurious effects. *Voy.*, p. 207. In all religious ceremonies the pipe of peace is smoked. *Ross' Adven.*, pp. 238–9. *Parker's Explor. Tour*, p. 286; *Hines' Voy.*, p. 184. 'The medicine-pipe is a sacred pledge of friendship among all the northwestern tribes.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 220.

5: Bancroft H-4 (no date) 1883 Plateau

horse may have contributed somewhat to their present spirit of improvidence. The horses feed in large droves, each marked with some sign of ownership, generally by clipping the ears, and when required for use are taken by the lariat, in the use of which all the natives have some skill, though far inferior to the Mexican *vaqueros*. The method of breaking and training horses is a quick and an effectual one. It consists of catching and tying the animal; then buffalo-skins and other objects are thrown at and upon the trembling beast, until all its fear is frightened out of it. When willing to be handled, horses are treated with great kindness, but when refractory, the harshest measures are adopted. They are well trained to the saddle, and accustomed to be mounted from either side. They are never shod and never taught to trot. The natives are skillful riders, so far as the ability to keep their seat at great speed over a rough country is concerned, but they never ride gracefully, and rarely if ever perform the wonderful feats of horsemanship so often attributed to the western Indians. A loose girth is used under which to insert the knees when riding a wild horse. They are hard riders, and horses in use always have sore backs and mouths. Women ride astride, and quite as well as the men; children also learn to ride about as early as to walk.[189] Each nation has its superstitions; by each individual is recognized the influence of unseen powers, exercised usually through the medium of his medicine animal chosen early in life. The peculiar customs arising from this belief in the supernatural are not very numerous or complicated, and belong rather to the religion of these people treated elsewhere. The Pend d'Oreille, on approaching manhood,

[189] In moving, the girls and small boys ride three or four on a horse with their mothers, while the men drive the herds of horses that run loose ahead. *Lord's Nat.*, vol. i., pp. 71–3, 306. Horses left for months without a guard, and rarely stray far. They call this 'caging' them. *De Smet, Voy.*, pp. 187, 47, 56. 'Babies of fifteen months old, packed in a sitting posture, rode along without fear, grasping the reins with their tiny hands.' *Stevens*, in *Pac. R. R. Rept.*, vol. xii., pt. ii., p. 130, with plate; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 404–5; *Palliser's Rept.*, p. 73; *Farnham's Trav.*, pp. 81–2; *Lomnech's Deserts*, vol. ii., p. 64; *Irving's Astoria*, p. 365; *Franchere's Nar.*, pp. 269–71; *Cox's Adven.*, vol. ii., pp. 110–11.

5: Bancroft H-4 (no date) 1883 Plateau

for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Kliketats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.